

Ms. Lick

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 24.—Vol. XIV.

Saturday, August 7, 1852.

Price One Penny.

GOLD.

BY ELDER JOHN JAKES.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."—ISAIAH LX. 17.

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

"God understandeth the way thereof, and He knoweth the place thereof.

"And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—JOB xxviii. 12—21, 23, 28.

What will not men do for gold? They will toil for it, lie for it, swear for it, steal for it, murder for it, live for it, and die for it. They will do more, and suffer more, ten times over, for gold, than they will do, or suffer for eternal life and happiness. The world is almost crazy after gold, for gold is the world's god. "For gold, men are found ready to sell themselves, soul and body—to swear black is white—to vote for anything or anybody—to cross seas and deserts—to rake mud, riddle dirt, and work with spade, pickaxe, and cradle, among ruffians and desperadoes, in California and Australia," yet, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Said one of old,—"The love of money is the root of all evil;" and verily, if we look around us observingly, we can see

much, very much evil and misery that are produced by this love, this infatuation for gold, which is the highest representative of money or riches that the world acknowledges.

What may not be bought with gold? More, a great deal more of this world's necessities, comforts, luxuries, favours, honours, and blessings than can be purchased by any other commodity. Let a man come in the name of gold, and he will be certain to be more respected, and will receive more attention, and will obtain more worldly honour than another who comes in the name of Him who can with propriety say,—"The silver is mine, and the gold is mine."

Gold does not constitute true wealth, neither will it produce the necessities, comforts, and luxuries of life, nor bring to its possessor true honour and glory.

Place a family on an uninhabited island, and labour only will sustain them; all the gold in the world could not do it. Labour is true wealth. Labour will produce what is necessary for the sustenance, comfort, and happiness of man, when gold cannot buy it. Intelligence, labour, and integrity only will bring true honour, glory, and dignity to mankind. True intelligence will bring salvation and eternal life, but gold never will; yet intelligence, with that sterling integrity which is proof against the temptation of the "yellow glittering gold," and which will not swerve from the path of duty and virtue for it, is exceedingly rare, but *those only* who possess this quality will rise to the highest pinnacles of authority, honour, and glory in the kingdoms of our God. If we look at emperors, kings, princes, dukes, lords, judges, lawyers, preachers, tradesmen, to the lowest beggars,—through the vast and varied category of earth's dignities, professions, and occupations, we can behold in all ineffaceable tokens of the deep and lasting hold which the sordid and debasing passion for gold has on the minds and consciences of men. Gold is exalted above virtue, purity, honour, integrity, and Godlike intelligence, and is accounted worthy of superior esteem.

God, by the mouth of the Prophet Isaiah, declared that He would make gold as plentiful as brass in the latter-days; and surely that prophecy is fulfilling before our eyes. California and Australia are pouring forth their long-hidden stores of the "precious metal," and offering flattering inducements to its adventurous devotees; and from all nations and climes do they flock to the "land of Ophir." We know not where gold may yet be found, when the Lord God discloses fully to mankind the "chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and fulness thereof." From the east to the west, from the torrid to the frigid zones, the earth, at intervals, may be rife with the shining ore, if men only knew where to dig for it. We need not be surprised if the sober inhabitants of "quiet England" should yet be "startled from their propriety" by the discovery of gold in their midst. If it should so happen, we shall witness, as a natural consequence, most alarming ravages by that fearful malady the "yellow (gold) fever." Already many in this land exhibit unmistakeable

symptoms of this disease, and, in a considerable number of cases, these symptoms are so decided, that nothing short of a journey to the "diggins" with its incumbent "hard experience" will make the subjects of these attacks men again, and probably before that time, the constitutions of many will be quite broken down.

But God has a purpose—yes, a glorious purpose, in disclosing some of the secrets of the earth in this generation. He has established His kingdom upon the earth, and when it is built up, and the Saints are sufficiently perfect, then, the gold, and the silver, and the precious stones, and all the choicest productions of the whole earth will be made tributary to the beautifying, ornamenting, and adorning of the temples and buildings of the cities and stakes of Zion; for the Lord will make the place of His feet glorious, yea, Zion shall become the delight of the Lord, and the joy of the whole earth—the foremost among the nations in the race for celestial glory and exaltation.

But a sudden influx of gold in any nation, or among any people is a positive evil, and will be followed by the most disastrous and ruinous consequences, unless that nation or people are so far advanced towards perfection, and have so subjected their passions to the law of righteousness, that the fascinating substance has no power over them, and cannot tempt them to swerve from the path of duty, nor influence them to quit their ordinary avocations to worship it. When a community have arrived at such a state in the scale of being, that they can willingly consign their precious stones for the foundations of their city walls, their pearls for their city gates, and their gold for the paving of their city streets, then a flood of gold, and diamonds, and earth's choicest treasures will not be followed by such fearful consequences. Until society has attained to a higher state of perfection than generally prevails at the present time, an influx of these things would introduce confusion, idleness, dissipation, recklessness, misery, and death, temporal and spiritual, for its tendency would be to encourage and give licence to the worst passions of men, and thus the savory institutions of law and order would be broken down and swept away.

The Saints are at present imperfect, and, consequently, if not very watchful

and prayerful, they are liable to be led astray, as other men are, by influences and powers not of God. Some have half an idea that if they were to go to Australia they would have splendid chances of speedily gaining for themselves a comfortable outfit for Zion. They persuade themselves that they do not wish to go to Australia for the gold, but that they may fulfil the commandment to gather to Zion sooner by going there than by staying in Britain, and waiting the Lord's time. This reasoning is very specious certainly. Milton said,—"They also serve who only stand and wait," and it is truly so; for the Saints in this land, who cannot gather to Zion at present, can serve the Lord as faithfully by waiting His appointed time for deliverance, as they can by going to the goldfields of Australia, unless they have special counsel from the right source to go.

But, let us reason a little upon this matter. It may be *quite possible* for a stouthearted, energetic Saint, with his family to make a four month's voyage to Australia, to sojourn for a time in that land, to gain there sufficient means to carry himself and family to Zion, and also to journey with them to Zion, and yet maintain his and their integrity and faithfulness all the time, and not lose the spirit. But, beloved Saints, how many brethren and sisters would prove true and faithful under the accumulated and widely-varied trials and temptations they would meet in such a course? There is reason to fear the number would be few indeed. Are all Saints whose faces may be set towards Australia *quite sure* they would prove so faithful, when they had no faithful Elder or Priest in their midst to guide them with his counsel, that they would not forget their God, or their prayers, or their religion, that their souls would not be filled with the love of gold, and that they would not apostatize from the work of the Lord, and fall unknown and unnoticed by the way?

Here are ten families of Saints; they are accounted faithful among their brethren; they emigrate to Australia; they have no faithful Elder to visit and teach them; they mingle freely with the drunken, the filthy, the obscene, the scoffing classes of society, and pursue the exciting labours of a gold-digger, or perhaps the more sober business of common life. How many of these ten families will maintain their in-

tegrity, and present themselves in Zion, six years hence? Not many. On the contrary; here are ten other families; they are accounted faithful before their brethren; they wish to gather to Zion, but have not the means; they conclude to wait here until they have means, or the Lord opens up the way for them; they have faithful Elders to visit amongst them to do them good, to build them up, and to inspire them with faith and fortitude; in a short time, by their persevering industry, or by the benevolence of a rich brother, or by means of the "Perpetual Emigrating Fund," they are enabled to cross the mighty deep; through the compassion of their brethren in Zion, they are met on the banks of the Missouri, by oxen and wagons, sufficient to carry their luggage and little ones over the plains, whilst the stronger portion of the family pursue their journey on foot to their mountain home, without apostatizing, or losing the spirit of their God. It is not right to hold out to the Saints inducements that may not be realized, yet the probability is that those who are content to stay in Britain, and wait the Lord's time for their gathering, will find that the chances are ten to one of their being gathered quicker than those who run off to Australia, deceiving themselves.

If all the Saints in Britain will continue very faithful to their God, and prayerful, they will always find something to do for the advancement of the work of God in this land, so long as there is any necessity of their stopping here. Let them pour out their desires before the Lord, telling Him how they wish to gather, and build up the cities and temples of Zion, that they may attend to the ordinances of salvation and exaltation for themselves and their dead, asking Him to so order events that the way may be opened for a mighty gathering of His poor Saints, and it is certain the Lord will not turn a deaf ear to their cries, for it is not His nature to do so; but the Saints will find that, perhaps when they least expect it, their way will open, and they will be delivered from bondage, and will be constrained to say in the fulness of their gratitude,—Great and marvellous are thy doings, O Lord God Almighty, thy ways are past finding out. Praise the Lord, O my soul, for His lovingkindness, and forget not all His benefits, for His tender mercies endure for ever.

As for digging gold it is at best a worrying and wearisome task. Let the Saints engage themselves heart and soul in building up Zion—the Kingdom of God. Gold and precious stones will be required to beautify Zion, and to polish her temples and halls after the similitude of palaces, and if the Gentiles dig all these things up whilst the Saints are engaged in the ennobling work of preaching the Gospel, and building up the kingdom, why of

course, when they are wanted to adorn the Zion of the Lord, there will be no digging required at the hands of the Saints, but all things will be ready for the servants of the Lord to appropriate: them as their inspired wisdom and experienced judgment may dictate; yea the kings of the earth shall come, their silver and gold with them, unto the name of the Lord our God, the Holy One of Israel. Amen.

SLANDER.

Scarcely anything, in the numerous catalogue of what are generally termed minor crimes, is so contemptible, or has so much opprobrium justly heaped upon it, as SLANDER. When mingling with any respectable and intelligent circle of society, we cannot fail to perceive that few are looked upon with so much suspicion, or treated with such distrust, and even abhorrence, as those individuals, whether male or female, that have been detected in either manufacturing, or needlessly retailing any report, which would tend to injure the character of their neighbour, or acquaintance. And more especially, are such feelings manifested, if the party thus censured, has allowed the practice to obtain until it has become habitual; characters of this class being constantly shunned by every right minded person, as despicable and dangerous.

Then, if such conduct be condemned by the unanimous consent of the upright and intelligent part of the community, who profess not the enjoyment of the privileges of the Gospel, who cannot possibly receive the healthy teachings, nor see the correct examples of moral rectitude, which we, as the Saints of God can, how abominable must such a want of principle appear to us. It may be justly questioned, whether anything be so detrimental to spiritual health and well-being, as the fostering of a disposition, that would lead its possessor to injure the character of any one, but more especially, those of the household of faith. May we not go a step further and say, that where such a spirit is encouraged, the soul is void of the spirit of God.

If such an assertion were made, it could be fully established, by referring to the

word of God, and there examining the position occupied by the slanderer in former ages of the Church. When Moses was establishing the Levitical dispensation, we find him in the name of the Lord, directly discouraging such a mischievous disposition. In the 19th chap. of Leviticus, and the 16th verse, we read, "Thou shalt not go up and down *tale bearing* among thy people." A breach of this command would as certainly render its perpetrator as liable to punishment as would the breach of any other. David thus characterizes the man worthy to dwell in the hill of the Lord, in the 3rd verse of the 15th Psalm. "He that *backbiteth* not with his tongue, nor doeth evil to his neighbour, nor taketh up (or as the margin reads, *receiveth*) a reproach against his neighbour." Also Ezekiel, when enumerating the catalogue of sins existing in his day at Jerusalem, says, "In thee are men that *carry tales* (or as it is otherwise translated, *slanderers*) to shed blood."

Similar views of the enormity of slandering are presented by the early writers of the Christian dispensation; some of whom are as strong in their reprehension, as any of those in the Mosaic. For instance, Peter in the 4th chap. of his First Epistle, associates it with theft, and murder; and Paul, in his First Epistle to Timothy, speaks of it as being one of the signs of apostacy from the faith.

Many other passages to the same effect might be adduced from both Testaments, but the foregoing will amply suffice to show, that in the former days slander had no license from God.

During this latter day dispensation, the Lord, by His servant Joseph Smith, has as directly forbidden the cultivation of so

wicked and soul-destroying a disposition, as he did by Moses. In the 7th paragraph of the 13th section of the Book of Doctrine and Covenants, he says, "Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning this are written in my Scriptures; he that sinneth and repenteth not shall be cast out."

With the Scripture view of the evil, common sense, and the experience of mankind accord. It must be evident to every thinking and observant mind, that the character of no individual, can be intrusted with men or women of a slandering disposition of mind; for the first ebullition of ill feeling towards him will, almost certainly, bring out everything they may know which may prove detrimental to his character and standing in society. Consequently, we invariably find, that those who value their character, habitually shun the company of the slanderer, and thus, at length, bring upon him the infamy and disgrace his conduct deserves.

In applying these remarks to the children of God, it is but justice to say, that it can scarcely be credited, that any one professing to be a Saint of the Most High, would be guilty of fabricating anything calculated to traduce the character of any, even of the least of God's little ones; such conduct would be the height of hypocrisy. To associate with them at the table of the Lord, and at the same time, be forging instruments by which to steal from them, that which is "more precious than rubies"—their good name; would most certainly bring any one into a state of darkness, and if persisted in, would issue in spiritual death. That charity, "which thinketh no evil," bids us throw over such conduct the pall of oblivion, and say such cannot exist in the Church of God.

Therefore, an evil to be guarded against among the Saints, is that of retaining the reports fabricated by others. Even in this the evil is sufficiently apparent to forbid its perpetration. The heart indulging in such a feeling, must undoubtedly be deficient in that principle, which causes a man to love his neighbour as himself. And if the injury be done never so inadvertently, the individual perpetrating it is still blameable, inasmuch as that solicitude for the welfare of a brother which is so characteristic of a true disciple

of Christ, must be, for the time at least, wanting.

But, it is to be feared, that some act thus under the influence of malevolent motives. Such as are thus actuated, should bear in mind, that if feelings of this sort be not sedulously watched over, and firmly restrained, they will ere long drive the Spirit of God from their souls. They cannot thrive in the cause of God, while they are endeavouring to injure their brother. If they have been offended by any word or act of his, it would be far better that they act according to the order of the kingdom, and thus rid themselves of any hard feelings his conduct might have occasioned, than to act so as to bring themselves under condemnation, by thus running in opposition to the teaching of the Spirit of God.

If some are influenced to the practice of this detestable vice by ill feelings, there are many who are stimulated by nothing more than the childish, meddling, and unsatisfied, but not less unjustifiable, disposition, which characterizes many ignorant persons, who are continually restless and discontented, except when interfering with the affairs of their neighbours, or pretending to know more of their history than any body else. Such, call as much for pity as for contempt. If they would take the advice of their well-wishers, they would, instead of making themselves so needlessly and ridiculously officious, stay at home, and improve their time, if not their minds, by reading their Bible, Book of Mormon, Book of Doctrine and Covenants, or the STAR. By doing so, they would breed less mischief, do themselves more good, and bring less disgrace on the cause of God.

How much more consistent with our profession, would it be, if instead of exposing and ridiculing the weak points of our brother's character, we take the advice of inspired men, and endeavour to cover his infirmities, turn a deaf ear to his detractors, and receive joyfully any thing which would add to his good report; and instead of shunning and slandering him, teach him his duty, advise, reprove, and exhort him, and more especially, uphold him at the throne of grace. This course of conduct, instead of alienating him from us, would gain his confidence, esteem, and gratitude, and draw down upon us the blessing of God.

THOMAS B. BOURNE.

HISTORY OF JOSEPH SMITH.

(Continued from page 361.)

The following letter was written by John Murdock, a High Priest, (who had previously been with the Church in Thompson,) to Salmon Gee, Elder of the Church in Thompson:—

Kirtland, February 11, 1833.

Beloved brethren and sisters in the Lord and Saviour Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our heavenly Father hath blessed you greatly, as He has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise: and this without throwing me down or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system, but it is the internal operation and power of the Spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by brother King. Therefore in the name of the Lord Jesus Christ, by the spirit of the living God, according to the authority of the Holy Priesthood committed to me, I command brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an Elder in this Church of Christ, until you come and give full testimony to the High Priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your soul's salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith, every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the Gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12.—Having received Seaton's paper, from Rochester New York containing a part of my communication, written on the 4th January, I wrote as follows:—

To N. E. Seaton, Rochester.

Dear Sir,

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public, for it is of importance to them: but I have no claim upon you, neither do I wish to urge you, beyond that which is reasonable, to do it. I have only to appeal to your extended generosity, to all religious societies that claim that Christ has come in the flesh; and also to tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments from the blood of your readers, I exhort you to publish that letter entire; but if not, the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH, jun.

February 13th.—A Council of High Priests assembled to investigate the proceedings of brother Burr Riggs, who was accused of not magnifying his calling as High Priest, but had been guilty of neglect of duty, of abusing the Elders, and of treating their admonitions with contempt. After the Council had considered the case, brother Riggs agreed to make satisfaction, but did not shew much humility.

February 15th.—In a Council I ordained Harpin Riggs, and Isaac McWithy Elders.

February 17th.—In Conference I ordained John Johnson to the office of Elder.

February 26th.—A special Council of High Priests assembled in Zion, to take into consideration the letter to Brother Phelps, of the 11th January and the revelation called the Olive Leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith, in behalf of the

Conference of High Priests of the 14th of January: and Oliver Cowdery, William W. Phelps, and John Carrill were appointed a committee to write an Epistle from the Conference to the brethren in Kirtland; which was written and sanctioned by the Conference.

The same day a Conference of High Priests was again called in Kirtland, concerning brother Burr Riggs, who was accused of neglecting to make satisfaction to the Church as he had agreed, and disgracing the High Priesthood by neglect of duty, and saying he did not care how soon he was cut off from the Church, &c. He was cut off by a unanimous vote of the Council.

February 27th, 1833.—I received the following revelation:—

A word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and the Church; and also the Saints in Zion. To be sent greeting—not by commandment nor constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your Sacraments before Him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body nor belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be

used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

March 8th, 1833.—I received the following:—

Revelation to Joseph Smith, jun., given March, 1833.

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears; therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be per-

fectured in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the Prophets, you shall from thenceforth preside over the affairs of the Church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the Churches, and study, and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives, to preside in Council, and set in order all the affairs of this Church and kingdom. Be not ashamed neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

Now, verily I say unto you, let there be a place provided as soon as it is possible, for the family of thy Counsellor and Scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, sen., continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy Counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the Bishop search diligently to obtain an agent, and let it be a man who has got riches in store—a man of God, and of strong faith; that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine

aged servant Joseph Smith, sen., as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the Bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore, let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert; and the Bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following:—

Revelation, given March 9th, 1833.

Verily thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it, let him understand, for the spirit manifesteth truth; and whoso is enlightened by the Spirit, shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted, therefore it is not needful that it should be translated. Amen.

March 12th.—A Council of High Priests assembled in the school-room of

the Prophets, and decided that Horace Cowen and Zerubbabel Snow, Amasa Lyman and William Cahoon, Jenkins Salisbury and Truman Wait, journey east on a Mission, two by two, as written. Brothers Cowen and Salisbury were ordained the same time.

March 15th.—A Council was called to consider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed, that said Lake was under the influence of an evil spirit, and his license, as Priest, was taken from him. The same day I received the following:—

Revelation to Enoch, on the order of the Church for the benefit of the poor. Given

to the Saints in Kirtland, March, 1833.

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one, I say unto all.

And again I say unto you, my servant Shederlaomach, you shall be a lively member in this order, and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God.

(To be continued.)

The Latter-day Saints' Millennium Star.

SATURDAY, AUGUST 7, 1852.

EMIGRATION.—From all quarters we hear that the hearts of the Saints, especially the poor ones, are set Zionward, and that they feel determined to exert themselves, and wait upon the Lord, so that they may, by faith, prayer, and works, search out their way to Zion, in answer to the call of the First Presidency for the Saints to come home from the nations.

This determination is laudable and praiseworthy, and we feel like recommending the Saints to go to with their might, and set their hearts upon the gathering, and make it a matter of much prayer and supplication before the Lord, that the way may be made manifest for them to go to the Land which the Lord has blessed. Those who have faith that they shall be enabled to emigrate next season, should use all honourable exertions to obtain available means, and make all things and circumstances subservient to this end in righteousness. Of course we do not intend to say that the Saints must neglect the duties that lie immediately before them, in order to prepare for their gathering, for if they do this, they will find it hard to go up to Zion, and retain the Spirit of the Lord in their bosoms; but we wish the Saints to do the duties that lie before them, and prepare with all that remains of their energy and means to escape from the corrupt nations of Babylon, and plant themselves in Zion, before the storm of God's judgments sweeps through the habitations of the wicked and the unbelieving, and makes the earth desolate.

All persons who are Saints at heart as well as in name, will study to act righteously, and leave their native land in an honourable and creditable manner; for righteousness and integrity are good and heavenly principles, and will bring honour and reward from heaven and from good men, whether they are practised in Great Britain, or the Great Salt Lake Valley; therefore we say to all who hold the name of Saints, leave your native land in an honourable and praiseworthy manner, that a healthy influence may be left behind you, and that your fellow countrymen may afterwards be constrained to inquire into the motives which actuated you, and induced you to sacrifice the

comforts of home and fatherland for the hardships of a long and arduous sea and land voyage to a strange country, and peradventure they will be led to walk in your footsteps, and follow you to Zion, and thus bring praise, honour, and glory to your Father in Heaven, and become as jewels in your crown at a future day, for they will not fail to call you blessed for the light you held out to them, and the example you set before them, when their minds were enveloped in the gross darkness, superstition, and prejudice which characterise the multitudes of the Gentile nations at the present time.

PURITY AND KNOWLEDGE.

(From the Deseret News.)

Every thing which tends to the prosperity and advancement of the Kingdom of God on the earth, tends to the same objects in the heavens; for the Saints, while here, are laying a foundation for their exaltation hereafter; and although they may cease from their labours, such as produce weariness, fatigue, and sorrow, yet their works will follow them, and continue to increase and multiply upon their hands, forever and ever, even so long as they shall continue to increase, and spread abroad, and acquire dominions in the eternal world; yet fatigue, combined with their works, will not be their companion, as it is while dwelling here in mortality.

Hence the saying of the Saviour to those who should go forth to preach His Gospel and prune His vineyard for the last time, if they continued faithful in all things they should become renewed in their bodies, and not go hungry or thirsty, they should run and not be weary, they should walk and not faint. This is a blessed promise, and has been the means of sustaining many of the Elders of Israel in their travels, at home and in foreign countries; for many have realized the fulfilment of these promises and rejoiced therein; and the principle is equally good, and may with equal propriety be applied to the Saints who are labouring at home to sustain the families of the Elders who are abroad proclaiming the Gospel, or are labouring to prepare for the reception of the Saints who are coming home, provided they labour with the same singleness of heart, and unyielding devotion to the interests of Zion, as the Elders feel who are abroad in foreign lands among strangers, and have no friend but God to depend upon for food, strength, support, and direction in all things.

The greater purity of body the Saints can attain unto before death, the less change will necessarily have to take place before the resurrection; for in the resurrection the body must be perfect, and consequently the nearer towards perfection we arrive at here, the nearer and more rapidly we approach a glorious resurrection, and the less time we may have for our spirits to be separated from our bodies, while our bodies are undergoing a purification and change in their graves; and the more intelligence we acquire in this state of existence, the more we will have to carry with us into the next or higher state, consequently the more exalted will be our introduction to the eternal worlds.

Knowledge is power, and the more a man knows, the greater good he is capable of doing, and his reward will be according to his works; and although, through the vanity of man, it is true that "knowledge puffeth up," yet it is not so with the Saints, while in the exercise of a right spirit, but it tends rather to make them more humble, while they become more powerful and Godlike; but it is the foolish that are puffed up with knowledge, and such as are not edified with charity or Godlike love; self love is their god, and that true love that casteth out fear has no place with them.

Purity and knowledge being requisite qualifications for all Saints to prepare them to enter into the presence of the Father, we have no time to idle away, no spare moments to loiter about the stores, the post office, or any of the public offices or halls of assembly. If the Saints have special business at such places, let them transact that business as speedily as possible, and depart, giving room to others to do their business; and when the business hours of

each successive day are closed, the merchant, the clerks, the business men want and need the succeeding hours and evenings to count their cash, to balance their books, to put up their mails, and to arrange their business for the future day; and any unnecessary delay of the people in retiring from the public places, when their business is completed, is a hindrance to public

affairs, which ought not to be countenanced by the Saints, who need every moment they can get, to wash and purify their bodies, feast their minds, and prepare for the coming of the Lord Jesus Christ. Wise men receive hints thankfully, and profit by them, while fools wait for kicks, and then receive them most ungratefully. Let the Saints be wise.

EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(Continued from page 350.)

"The grand characteristic of all narcotic substances, is their *anti-vital* or life-destroying property. When they are not so highly concentrated or energetic as to destroy life instantly, they produce the most powerful and often the most violent and distressing vital reaction, which causes a corresponding degree of exhaustion, depression, and prostration; and they often destroy life, purely by vital exhaustion in this violent and continued vital reaction. But when the discriminating sensibilities of the system have been depraved by the habitual use of these substances, and its powers of giving a sympathetic alarm greatly impaired, these same substances, even the most deadly in nature, if the quantity be only commensurate with the degree of physiological depravity, may be habitually introduced into the stomach, and even received into the general circulation and diffused over the whole system, and slowly but surely destroy the constitution, and always greatly increase the liability to disease, and almost certainly create it, and invariably aggravate it, without any of those symptoms, which are ordinarily considered as the evidence of the action of a poison on the living body; but on the contrary, their stimulation is attended with that pleasurable feeling, and agreeable mental consciousness, which lead the mind to the strongest confidence in their salutary nature and effect."—*Graham's Science of Human Life*.

Hysteria.—Hysteria, or in common parlance, hysterics, one of the *neuroses*, and a most singular affection, is also to be mentioned as one of the effects of tobacco. Hysteria, although in its original signification, an affection belonging exclusively to females, is, nevertheless, not unfrequently to be found with all its distinctive features in the opposite sex. As is well known, it often causes fits of alternate laughing and crying; and at the same time, the pitiable subject seems to have a heavy ball in the abdomen, that rises towards the stomach, chest, and neck, producing at the same time a sense of strangulation. There is sometimes partial unconsciousness and convulsions. This, then, a nervous disease, is sometimes caused mainly, or in part, by tobacco. Be it understood, however, that I admit there are many cases of hysteria where the drug has had nothing to do in the matter, it never having been used. All I claim is, that tobacco is *one* of the many causes of this most singular disease.

In some parts of the world where females make much use of tobacco, hysteria or hysterics, essentially a nervous disease, is found to be very prevalent. It is to be

observed, however, that, as a general fact, those persons who use tobacco, use also the kindred stimulants, tea and coffee, one or both of them, so that these articles, either of which may cause that disease, produce a portion of the effect caused. I know a pious old lady who would think it a great insult should any one question her title to being a "good Christian." She uses not only strong tea daily, as often at least as morning, noon, and night; but smokes her pipe even much oftener; and what is the result? She has had for many years hysterics so badly that every few weeks she gets the notion into her head that she is at the very point of death. She calls her friends about her to advise and admonish them in the most solemn manner. At one of these times, a worthy daughter of hers, who well understood how the devil was misleading her, said, "Come, mother, let us go over to Mrs. —", a neighbour she much loved, "it will be more pleasant for you to die there." Up the old lady jumped, and went quickly, although, as she would have it, she was on the very point of dying. It would be impossible to tell how much of the sin of using tea, coffee, and tobacco, may be

excused on the score of ignorance in these old Christians; but certain it is, that since more light has gone abroad on the subject, the younger ones will have much to answer for in these things.

Insanity.—Tobacco has been ranked among the causes of insanity. On the great principle, that whatever tends seriously to injure the bodily functions, must also necessarily impair in a greater or less degree the mental manifestations, tobacco may undoubtedly be reckoned a cause of mental aberration. If tobacco can produce hypochondriasis and hysteria, as we know it does, certainly we may infer that insanity proper may also be caused by its use. On this head, however, I will merely quote the words of a distinguished authority, Dr. Woodward. He observes; "Tobacco is a powerful narcotic agent, and its use is very deleterious to the nervous system, producing tremors, vertigo, faintness, palpitation of the heart, and other serious diseases. That tobacco occasionally produces insanity, I am fully confident. Its influence upon the brain, and nervous system generally, is hardly less than that of alcohol, and, if excessively used, is equally injurious. The young are particularly susceptible to the influence of these narcotics. If a young man becomes intemperate before he is twenty years of age, he rarely lives to thirty. If a young man uses tobacco, while the system is greatly susceptible to its influence, he will not be likely to escape injurious effects that will be developed sooner or later, and both diminish the enjoyment of life, and shorten its period. In our experience in this hospital, tobacco in all its forms is injurious to the insane. It increases excitement of the nervous system in many cases, deranges the stomach, and produces vertigo, tremors, and stupor in others."

Dr. Chapman of Philadelphia, informed his coadjutor, Dr. Wood, as is stated in the United States Dispensatory, "that he has met with several instances of mental disorder closely resembling delirium tremens, which resulted from its abuse, and which subsided in a few days after it had been abandoned."

Effects on the Teeth.—The pernicious effects of tobacco on the teeth are easily proved, although it has been pretended by some that tobacco is a preservative of these useful organs. The delusion grew out of the fact, that tobacco is found sometimes to have the

effect of benumbing the nerve of aching teeth. But the teeth of tobacco chewers, who have continued the practice for a considerable length of time, are generally bad; as any one may observe. It was once said in the presence of a clergyman of our acquaintance, that tobacco was good for preserving the teeth, upon which he answered, "That is not true, for on one side my teeth are perfectly good, while on the other side, the one in which I have always kept my cud, there is not a stump left." Query: For what did he use it?

The first and most prominent effect of tobacco upon the teeth is that of softening them. In some instances they become literally worn to the gums, and in others, decay. The mischief is likewise partly caused by indirect effect upon the masticatory organs through the general health, partly by the natural friction of chewing, and partly by the gritty substances the article contains. I know several old men in the country who have from early youth used freely of tobacco in the mode of chewing, and whose teeth are worn quite to the gums, and yet the fangs or roots of the teeth are, in some instances at least, sound. In some of these cases there is also great tremulousness of the nerves, and extreme emaciation of the whole body. Had these individuals not led a country life, spending a great share of their time in the open air, and actively engaged in the healthful duties of farmers, their condition would have been commensurately worse. Concerning the fact that the teeth of tobacco chewers become worn down by the use of tobacco, Dr. Mussey remarks, "I have observed this in the mouths of some scores of individuals in our own communities, and I have also observed the same thing in the teeth of several men belonging to the Seneca and St. Francois tribes of Indians, who, like most of the other North American tribes, are much addicted to the use of this narcotic. In several instances, when the front teeth of the two jaws have shut close, the surfaces of the grinders in the upper and lower jaw, especially where the quid had been kept, did not touch each other, but exhibited a space between them of one-tenth to one-sixth of an inch, showing distinctly the effects of the tobacco, more particularly striking upon those parts, to which it had been applied in its most concentrated state."

The injury of tobacco on the teeth then,

is, first, by direct contact of the poison acting on the vitality of the part; second, through the effect of attrition in wearing them down; and third, indirectly by its pernicious effect upon the fluids of the system and the general health.*

The gums are, in many cases, made to recede from the teeth by the use of tobacco; and when this effect has once taken place, there is no possible means of making them adhere again. Persons often lose teeth in a perfectly sound state, merely by having the gums loose about them. Dr. J. C. Warren, of Boston, judiciously observes "that while tobacco can have no material effect in preserving the bony substance of the teeth, it has a sad influence on their vitality, by impairing the healthy action of the gums."

* Concerning the effects of tobacco on the teeth, Dr. Alcott observes: "But granting the most which can be claimed for tobacco in the way of preserving teeth—grant that it benumbs the nerves, and thus, in many instances, prevents pain—grant, even, that it occasionally precludes all other decay, except the premature wearing out of which I have spoken—still, the general truth will remain, that it injures the gums and the lining membrane of the mouth, stomach, and alimentary canal generally, and, in fact, of the lungs also; and thus not only prepares the way for various diseases (to be mentioned hereafter), but spoils the beauty, injures the soundness, and hastens the decay of these organs. It was no doubt the intention of the Creator, that the teeth should last as long as their owner. Yet, in how few of a thousand tobacco-chewers, or smokers, or snuff-takers is this the result!"

The Mouth.—It cannot be affirmed that tobacco has any specific effect in causing diseases of the mouth, but that it injures this part as any other powerful irritant might do, cannot be questioned. The gums, as well as the tongue and lips, are very subject to that serious and painful affection, cancer. Dr. Warren, before quoted, is as good authority in surgery as can be referred to. He observes: "For more than twenty years back, I have been in the habit of inquiring of patients, who came to me with cancers of these parts (the gums, tongue, and lips), whether they used tobacco, and if so, whether by chewing or smoking. If they have answered in the negative as to the first question, I can truly say, that, to the best of my belief, such cases of exemption are exceptions to a general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, the tobacco has been habitually retained in contact with this part. The irritation of a cigar, or even from a tobacco pipe, frequently precedes cancers of the lip. The lower lip is more commonly affected by cancer than the upper, in consequence of the irritation produced on this part by acrid substances from the mouth. Among such substances what is more likely to cause a morbid irritation, terminating in disease, than the frequent application of tobacco?"

I believe cancers, severe ulcers, and tumours, in and about the mouth, will be found much more common among men than women. Since the former use tobacco much more generally than the latter, may not this be a cause?

THE MORMONS.

(From the New York Herald.)

A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made "the wilderness to blossom like the rose." They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they

close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young

is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more

marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and dancing, and singing, and prayer.

[Wonderful people these "Mormons"! The world cannot comprehend them. The world never could comprehend Saints. The people of the Lord always were, and always will be, a peculiar people. And really the world has been so many centuries without Saints, that it is perfectly bewildered at their character, now they have some living specimens before them. But "Wisdom is justified of all her children."—ED.]

VARIETIES.

CRUELTY to a female is the crime of a monster.

HE who waits to do a great deal of good at once will never do any.

THE man who does not know how to leave off, will make accuracy frivolous and vexatious.

It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.

MODERN society places a greater gulph between the rich and the poor than between the wretch and the pure.

THE Roman Catholics of Pittsburg are erecting a cathedral, which, when finished, will accommodate over ten thousand people.—*Cincinnati (U.S.) Atlas*.

HENRY CLAY, the celebrated American statesman, died at Washington on Tuesday, June 29th, at seventeen minutes past 11 o'clock a.m., after a lingering illness.

No man was instrumental, either actively or through neglect, to another's demoralization, that he was not made to feel the recoil of his conduct on himself.—*Saint Patrick's Eve*.

TOBACCO IN SALT LAKE CITY.—A gentleman writing to us from Salt Lake City, says:—"You will confer a favour on our California emigrants by advising them to procure all the tobacco they want before leaving the States, as it is impossible to procure any at this place."—*St. Joseph (U.S.) Adventure*.

THE SCHOOLMASTER ABROAD.—Some friends were conversing the other day upon the careful attention essential to punctuation, when one of the party abruptly delivered the following astounding verdict:—"Punctuation! What's the use of studying punctuation? Look at Mr. B—; he is the most punctual man in the world, and he never studied punctuation in his life!!"

ON Monday, July 5th, at five o'clock p.m., a most frightful accident occurred at Staten Island, opposite New York. The ferry-boat *Hunchback* had arrived at Staten Island, when the bridge between the boat and the shore gave way, precipitating about 100 persons in the water. The bodies of 14 females had been recovered. It was expected that from twenty to thirty lives were lost.

PAUPERS IN FRANCE.—During the last half century pauperism has been on the increase in France. More than £150,000,000 given to charities in various ways have not perceptibly abated the evil. At Paris the bureau will only give aid to unmarried persons who are more than sixty-four years of age; married couples having at least three children; widows or widowers having at least two children; and persons either sick or suffering under bodily infirmities, which renders them unable to work.—*London Weekly Paper*.

THOUGH reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that forms our judgment.

BLUE DRESSES.—The beautiful ultramarine blue in the prints (cotton), which have been so much worn, is fixed by an ingenious process that may be thus briefly described. The blue is mixed with white of egg, which in its raw state is perfectly soluble in water; it is then put into the steam chest in the usual way, when the white of egg is, so to speak, boiled, and being then insoluble in water, the colour is fixed. The most beautiful goods exhibiting the greatest variety of design and colours are obtained by this process of printing with steam colours, and subsequently with blocks in the manner of block-printing. —*Art Journal.*

PREVALENT CAUSE OF INSANITY IN HIGH LIFE.—In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine is such a fruitful cause of mental diseases; and he remarked that of all forms of insanity religious monomania is the one most prone to lead its unfortunate possessor to the commission of suicide. Although Dr. Conolly's remarks pointed generally to the impropriety and danger of persons—ladies especially—abandoning themselves to self-guidance, and over-prolonged contemplation on subjects of religious controversy, he severely commented upon the injurious effects of those poisonous literary emanations appearing without authority, and dignified most improperly by the name of "religious." —*Family Herald.*

סלה—**SELAH.**—The learned are at great variance as to the etymology, meaning, and application of this word; but in examining the opinions of all, we shall perceive that the greatest part agree that it represents a certain sign for changing the melody, which also appears the most probable. The Targum translates it, in Psalm xlv. 4, by לעלמי עלמין (for ever and ever), which may have been the cause of some Rabbins considering it to have this meaning. Aben Ezra, however, very justly proves the incorrectness thereof by quoting the passage, על מי מריבך סלה, and considers it, therefore, to express only an affirmation, to enforce the truth of what has been said. According to his opinion, it corresponds somewhat with the English truly. D. Kimchi says, "As it appears to me, this word has no connection with any thing that precedes or follows, but expresses the modification of a melody; for we only find it used in songs, as in the Psalms and the prayer of Habakkuk, which was also sung, as is mentioned at the end of למנצח בנגינותי. I think that the root thereof is סלל; the ה is paragogic, as is evident from its having always the accent on the penult. The meaning of this root is 'to raise,' which, applied to the derivation סלה, we may consider it to indicate 'the raising of the voice.'" Moses Mendelssohn perfectly coincides with this opinion: he only adds, that it refers to the raising of the voice to the preceding verse, it being sometimes written at the end of a chapter. Among the Christian writers, some, absurdly enough, consider it to be composed of the two first notes in music; viz., sol, la, contracted selah. Very correct is the opinion of Herder on this subject. He says, that the Orientals like a monotonous music, which, to the Europeans, appears melancholic; but at certain places they suddenly change the tone, and go over into another melody. This was probably the object of selah, as a nota bene. When it stands at the end of a Psalm, it must have indicated that another Psalm should be added to it, as was very usual. The 16th chapter of 1 Chron. is composed of parts of four Psalms; and probably Psalms xxxii. and xxxiii. were sung together. The Greek translates selah by διαβασμα, which Suidas and others explain by μελωδιᾶς ἐναλλαγῇ, concentus mutatio (change of melody). —A. FISCHEL.—*Jewish Chronicle.*